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Accomac C. H., Va.,  
Will practice in all the courts of  
Accomac and Northampton counties

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## Talmage Sermon

By Rev.  
Frank De Witt Talmage, D.D.

Los Angeles, Cal., March 18.—In this  
sermon the saving power of faith and  
the influence we may exercise to bring  
others into the kingdom are illustrated  
in the familiar story of Rahab.

The text is Joshua vi, 25: "And Joshua  
saved Rahab the harlot alive and her  
father's household and all that she had."

Marvelous are the stratagems by  
which walled towns supposed to be  
impregnable and fortresses believed to  
be unscalable have been captured. For  
ten long years the Greeks, under Aga-  
memnon, laid siege to the citadel of  
Troy. At the end of the ten years they  
were no nearer their object than they  
were in the beginning. Then the Gre-  
cian leaders built a huge wooden horse  
and rolled it up to the gates of the im-  
passable walls. Then during the night  
the Grecian army and navy withdrew  
and sailed away to Tenedos, pretending  
that in disgust they had raised the  
useless siege. When morning broke  
and the inhabitants looked forth and  
saw this wooden horse and noted that  
the besieging army had gone, they said:  
"Alas! The Greeks have fled. They have  
left one of their gods to terrify us." So  
they opened the gates of the city and  
in derision rolled inside of the walls this  
wooden horse to make sport of it. But the  
next night, while the great city slept,  
the side of that wooden horse mysteri-  
ously opened, and out of it leaped a  
swarm of Grecian soldiers. They ran to  
the city gates and flung them open. Meantime  
the Grecian army, which had set sail  
for Tenedos as a ruse, returned. The  
besieging soldiers marched in, the  
awakening defenders were slain before  
they could form in line of battle, and  
Troy fell. The dishonor of Helen, who  
had been stolen by Paris from Mene-  
laus, was avenged.

You remember how the Sabines cap-  
tured the citadel of old Rome. Day after  
day, week after week and month after  
month, the Sabines laid siege on. Then  
what the Sabines army could not do  
by direct assault they accomplished by  
bribery. They went to Tarpeia, the  
daughter of Spurius Tarpeius, com-  
mander of the intrepid garrison, and  
said, "If you will open for us the gates  
behind the city wall, we will give you  
all the wealth we wear on our left arms." Her  
cupidity was aroused. She supposed that  
they would give her their costly  
bracelets, which the Sabines soldiers al-  
ways wore on their left wrists. The  
gates were opened, and the city fell.

Then the Sabines soldiers came and  
threw upon Tarpeia their heavy war  
shields, which they wore upon their  
left arms, and crushed the traitress  
dead. You remember how Babylon  
was captured by Cyrus through stratag-  
em and how Gibraltar was captured in  
1704 by the English general, Sir  
George Rooke, through stratagem. But  
of all the strange and weird attacks  
ever made upon any fortified town not  
one was so strange and weird as that  
employed in the overthrow of Jericho.  
The first city to fall before the advanc-  
ing armies of the Israelites after they  
had crossed over the Jordan and entered  
the promised land.

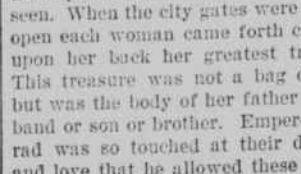
This plan of campaign was not map-  
ped out by Joshua, but by the Lord  
God Almighty Himself. Once, twice,  
thrice, four, five, six times the Israel-  
ites encamped the town. Thus did  
the besiegers for six days running.  
Then on the seventh day the Hebrews  
arose very early, for they were to  
march around the city seven times.  
When the priests had marched around  
the seventh time they blew the trump-  
ets and shouted, and the Jericho walls  
began to totter and to fall. Soon the  
whole city lay at the mercy of the in-  
vaders, and every man, woman and  
child was put to the sword. All were  
slain, with the exception of Rahab and  
her family, for the Bible says, "And  
Joshua saved Rahab the harlot alive,  
and her father's household and all that  
she had."

**Rahab's History.**  
Now, you know the history of Ra-  
hab. As Rahab has always been taken  
as the symbol of the sinner saved by  
grace, I want to describe to you Ra-  
hab's reward and how this reward can  
apply in a spiritual and in a temporal  
sense to our own lives. Rahab, on ac-  
count of her faith in God, had her ma-  
terial reward. Not only was she per-  
sonally saved, but the lives of her fa-  
ther and mother and sisters and broth-  
ers were also saved. You may remem-  
ber the story of the siege of Weinsberg.  
Emperor Konrad III. laid siege to this  
famous German castle. Week after  
week his army lay encamped before  
those impregnable walls until at last  
the garrison was starved into submis-  
sion. Then the commander of Weins-  
berg made an agreement with Kon-  
rad that the fortress and all it contain-  
ed should be surrendered, with the ex-  
ception of the women and what each  
woman could carry away upon her  
back. Konrad agreed. On the day of  
the capitulation a wonderful sight was  
seen. When the city gates were thrown  
open each woman came forth carrying  
upon her back her greatest treasure.  
This treasure was not a bag of gold,  
but was the body of her father or hus-  
band or son or brother. Emperor Kon-  
rad was so touched at their devotion  
and love that he allowed these women  
and their burdens to go free. Centu-  
ries later in the year of 1820 Queen

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the simplest construction, so simple that any 12-year-old boy can operate same,  
and do a man's work dropping plants, it being play for him. This machine is the

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machine in any responsible farmer's hands. Let the other fellow do the same.  
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does not like without charge for same. Is this a fair proposition? PROFIT BY  
IT; don't be deceived into buying another machine without seeing the BEMIS  
work; it costs you nothing to see it, and you pay nothing until you say you  
want to buy it. WHEN YOU BUY IT YOU BUY THE BEST. Our planter  
is not a cheap affair sold at a cut price; we make the same price to one and all  
and sell the Machine on its merits. For prices and information write to

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Va.; Arthur Saunders, Eastville, Va. and Parksley Mfg. Co., Parksley, Va.; Mr.  
E. R. Phillips, Miona, Va.

Charlotte of Wurttemberg built upon  
this same hill where once stood the  
castle of Weinsberg a "home" or a "re-  
treat" for the women of the present  
day who have been distinguished for  
self sacrifice for their loved ones. But  
though the women of Weinsberg each  
saved a husband, a father, a brother  
or a son, I want to tell you that Ra-  
hab of Jericho did far more than that.  
Through her faith in God she was the  
means of saving the lives of her fa-  
ther and mother and brothers and sis-  
ters. She carried forth out of that  
destroyed city not one, but many,  
dear ones. She saved the lives of her  
whole family.

"Nonsense," says some one to me;  
"nonsense. It was not through the  
help of God that Rahab saved the fam-  
ily. They were saved on account of the  
bargain she made with Joshua's spies.  
After she had hidden these two spies in  
her home and saved their necks from  
the pursuers she made them take an  
oath to save her and her father's house-  
hold. They had to do it, being bound  
by their sacred oath. Then, in order  
to make her rescue more certain, the  
two spies said, 'Place a scarlet rope in  
your window and our soldiers will not  
burn you when they enter the town to  
search it.' Rahab did this, and she  
was saved. God had nothing to do  
with it. That is just the way with you  
Christians. If a man is sick and you  
pray over him, then you say God makes  
the invalid well. The simple fact is  
the man would get well, whether you  
prayed over him or no."

Yes, my friend, I know that it is the  
common idea. You are exactly in the  
same position as a prominent professor  
of one of our large state universities  
who, a short time ago, said to his class:  
"Young gentlemen, prayer has abso-  
lutely nothing to do with the outcome  
of the natural world. When the con-  
ditions are right for it to rain, the rain  
comes. When the medicines are taken  
and the fever has run its course, the  
patient gets well, and it makes but  
little difference whether the sick man is  
a Mohammedan or a Christian. When  
the tornado has blown itself out, the  
storm ceases, and not before. Prayer  
may have its influence on the spiritual  
world, but it has absolutely no influ-  
ence in the material." Now, I take  
issue with those who hold such ideas.  
God does rule the material, and God  
does change the outcome of the mate-  
rial. This ancient story of preservation  
of Rahab in the destruction of Jericho  
is a symbol of what has taken place  
many times in history and of events in  
your career and in mine.

**How Rahab Was Saved.**  
You say Rahab was saved by Joshu-  
a's army? She was saved by the pro-  
tecting hand of God alone. Did you  
ever stop to consider where Rahab's  
house was built? The Bible distinctly  
tells this in Joshua ii, 15: "For her  
house was upon the town wall, and she  
dwelt upon the wall." Now, as this  
house was built upon the wall, what  
happened when the besieging army  
marched in? Why, that part of the  
wall where Rahab's house was and  
where she gathered her father and  
mother and brothers and sisters was  
left standing. God did not allow that  
part of the city wall to totter and fall.  
And his troops first came in sight of  
the women ran to cover. The men in their  
matted armor took their positions upon  
the walls. The great stones were  
placed in piles, ready to be dropped  
upon the heads of the besiegers as they,  
with scaling ladders, might try to climb  
to the top. The swords were sharp-  
ened, the spears were glistening in the  
sun. But great was the surprise of  
the garrison when they saw the besieg-  
ing army form into line and follow a  
few priests as they marched around  
the city, all keeping step to the blow-  
ing of the rams' horns. They found the  
wall, and at night they came back to  
camp. This they did one day, two days,  
three days, four days. By this time the  
inhabitants lost their fear. But as I  
walk in and out of the city and see  
the merchants behind their counters  
and the women singing in the streets  
and the boys shooting at the Hebrew  
army their little pebbles I find one  
house barred and bolted. There is a red  
rope across its window. This is the  
house of Rahab.

**Rahab's Family.**  
We knock and hear a voice call,  
"Come in," and in we go. There I find  
the mother, father, brothers and sis-  
ters of Rahab sitting together, as though  
they were waiting for some great event  
to happen. I say to the old man, who  
is evidently the father of these grow-  
ing children, "Man, what are you doing  
here? Why are you shut up in this  
house? Why are you not meeting and  
scolding and making merry with the  
other inhabitants of the city of Jeri-  
cho, deriding the besieging army? Do  
you feel that the city is to be destroy-  
ed by the tooting of a ram's horn?"  
With that the old man turns upon me  
a look of solemn significance and says:  
"Friend, knowest thou not that God  
has sounded forth the deathknell of  
this city? My daughter Rahab had a  
vision from him. God, but she has  
rendered her heart his prophecies and  
learned to love him years ago. He  
has saved her life also. Jericho shall  
fall. We are all here waiting for his  
summons. Yes, we are all here, father,  
mother and our boys and girls. We  
are all here in Rahab's house to meet  
the manifestations of Rahab's God."

Is this an absurd picture I have  
drawn? Have you not in your own  
life seen one Christian girl or boy win  
a whole family to Christ? We have.  
And do you not fully realize that if  
you once surrender your heart to Jesus  
Christ, as Rahab gave hers to God,  
you, by the help of the Lord Jesus  
Christ, can capture your whole family  
for the Saviour? There is a beautiful  
story told that many years ago in Per-  
sia a Christian lady married a heathen  
husband. Time passed on and a little  
girl came to bless that home. When

**A Practical Application.**  
But was this Rahab's only reward?  
Nay, God not only saved Rahab, but  
also all the property that she and her  
father's household had. God saved Ra-  
hab's body, her clothes and her money  
and her jewels and her house and her  
food. In other words, by this rescue of  
Rahab God seems to come to us and  
say, "If you will only trust me and  
live for me, I will look after your food  
and clothing and house rent and chil-  
dren's education and all that you need  
in a temporal sense." Therefore, if  
God is to be our temporal provider, we  
should never be willing to enter into  
any commercial or business dealings of  
any kind without first kneeling and ask  
his guidance and help. Now, some church

**For An Impaired Appetite.**  
Loss of appetite always results from  
faulty digestion. All that is needed  
is a few doses of Chamberlain's Stom-  
ach and Liver Tablets. They will in-  
vigorize the stomach, strengthen the  
digestion and give you an appetite  
like a wolf. These Tablets act as a  
gentle laxative. For sale by  
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**Chamberlain's Colic, Cholera and  
Diarrhoea Remedy.**  
The great success of this prepara-  
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complaints has brought it into almost  
universal use. It never fails, and  
when reduced with water and sweet-  
ened is pleasant to take. It is equally  
valuable for children and adults. For  
sale by  
B. S. Ashby & Co.,  
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**What Will Happen to It.**  
"That flimsily constructed public  
building is a scandal!" exclaimed the  
patriot.  
"Never mind," answered Mr. Degraft  
soothingly;  
"Washington Star."

**Thankful For Small Mercies.**  
A man lost a leg in a railway ac-  
cident, and when they picked him up the  
first word he said was, "Thank the  
Lord, it was the leg with the rheuma-  
tism in it."—Atlanta Constitution.

leaders do not believe this. They seem  
to think that prayers to God are ap-  
propriate for the church altar and for  
the home, but not for the merchant's office  
or the mechanic's bench. They can un-  
derstand how a missionary, like Jud-  
son or Livingstone or Brainerd, could  
kneel and ask God's blessing upon the  
lands which they are to visit, but they  
think they have no right to ask God to  
help them select their wardrobe or the  
books they are to read or the food  
they are to eat. I remember some  
months ago reading an exhorting arti-  
cle in one of our large religious week-  
lies. The writer was denouncing the  
address of one of our leading evangeli-  
sts, who spoke as follows: "I never  
make a move but I ask God's blessing.  
When I go to a meeting I say, 'O  
God, bless this meeting tonight for the  
salvation of many souls.' And even  
when I go to a clothing store I always  
say, 'O God, help me to make a right  
selection of my clothing.'"

"Now," said this newspaper, "the  
idea of any minister bringing this idea  
of prayer to such a ridiculous com-  
plexion of what that article expressed.  
But as I read that article I asked my-  
self these questions: 'Which is right,  
the gospel evangelist or the newspaper  
editor? If it is right to ask God's  
blessing upon the great things of life,  
is it not important also to ask his  
blessing upon the little things? If we  
ask God's blessing upon the food we  
eat at the table, shall we not ask his  
guidance in the selection of our ward-  
robe and in the house in which we shall  
live and the books we shall read?' Ah,  
yes, God's hand is to be seen in the  
saving of Rahab's property. God's  
hand should also be seen in the build-  
ing of our businesses and in the grow-  
ing of our harvests and in the pictures  
which adorn our walls. I believe it is  
just as important for two men who are  
about to form a business partnership  
to kneel and ask God's blessing upon  
their business as it is for a young man  
and woman at the marriage altar to  
kneel and ask God's blessing upon  
their marital partnership. And Joshu-  
a saved Rahab the harlot alive and  
her father's household and all that she  
had." Is not our financial prosperity  
due to God's guidance as well as our  
spiritual attainments?

But I not only find Rahab saved  
physically and financially, but also  
spiritually. We can prove this not  
only by the Old Testament, but also by  
the New. In the Old Testament we  
hear Rahab saying to the Hebrew  
spies, "For the Lord your God, he is  
God in heaven above and in earth be-  
neath," while in the book of James  
we read these words: "Likewise also  
was not Rahab the harlot justified by  
works when she received the messen-  
gers and had them sent out another  
way?" I cannot go into detail to show  
how she was converted, but I can as-  
sert this conversion as a fact. And I  
can also go further and say that when  
Rahab was saved spiritually her fa-  
ther's household was also saved spiri-  
tually. Let me take you back to a little  
while upon the Jericho walls. Never  
was a besieging host more ridiculed  
than the Hebrew army. When Joshua  
and his troops first came in sight the  
women ran to cover. The men in their  
matted armor took their positions upon  
the walls. The great stones were  
placed in piles, ready to be dropped  
upon the heads of the besiegers as they,  
with scaling ladders, might try to climb  
to the top. The swords were sharp-  
ened, the spears were glistening in the  
sun. But great was the surprise of  
the garrison when they saw the besieg-  
ing army form into line and follow a  
few priests as they marched around  
the city, all keeping step to the blow-  
ing of the rams' horns. They found the  
wall, and at night they came back to  
camp. This they did one day, two days,  
three days, four days. By this time the  
inhabitants lost their fear. But as I  
walk in and out of the city and see  
the merchants behind their counters  
and the women singing in the streets  
and the boys shooting at the Hebrew  
army their little pebbles I find one  
house barred and bolted. There is a red  
rope across its window. This is the  
house of Rahab.

Thus in closing this sermon I am  
glad to say that every Rahab, every  
Mary Magdalene, every Peter and ev-  
ery prodigal son can be saved by God's  
grace, as well as all the Marys and all  
the Enoch's. Let us all strive to be  
like Rahab, the pure, the honest, the  
God-honored, the ancestors of Jesus.  
And is it not also a glorious thought  
that though you may have wandered  
away from Christ, wandered as far  
away as did Rahab, yet by the grace  
of God and through the cleansing blood  
of Jesus Christ you can be purged un-  
til you are clean and washed of your  
sins, until you become whiter than the  
driven snow?

Let me read you something that I  
found in my investigations. This is  
what a great Bible student once wrote  
in reference to this heroine of my  
text: "As regards Rahab herself, we  
learn from Matthew i, 5, that she be-  
came the wife of Salmon, the son of  
Nathan, and the mother of Boaz,  
Jesse's grandfather. The suspicion  
naturally arises that Salmon may have  
been one of the spies whose life she  
saved. But, however this may be, it  
is certain, on the authority of Matthew,  
that Rahab became the mother of the  
line from which sprang David and  
eventually Christ, and there can be no  
doubt that it was so stated in the pub-  
lic archives from which the evangelist  
extracted our Lord's genealogy, in  
which only four women are named.  
That the Rahab mentioned by Matthew  
is Rahab the harlot is as certain as  
that David in the genealogy is the  
same person as David in the books of  
Samuel. Is not this a glorious trans-  
formation? Rahab the outcast could  
become Rahab the pure, Rahab the  
God-honored, the ancestors of Jesus.  
And is it not also a glorious thought  
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